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FOR THE GOSPEL MESSENGER.

AN ADDRESS,

Delivered in St. Michael's Church, Charleston, on Sunday Evening, October 28th, 1832, on occasion of the Anniversary of the *Charleston Infant School Society*.

We observe the features of the savage as they expand in the freeness of his untutored nature, and we see what are the changes wrought by the influence of civilized society. We distinguish the feelings of the young from those which come on with an increase of years. We can say with an approach to certainty what faults or graces in such or such a character, or at one age or another, are likely to be nourished in this condition of life, or by that conjuncture of circumstances. We have some idea of the training and discipline, the reproof and encouragement needed by each individual from youth to the end of this our earthly being.

But turn to the time of early childhood. Let a little one be set before us of any age under 6 or 7, and, deep as may be our insight into the hearts of *others*, the motions of this, how hidden! the traits of this unformed character, how indistinct! and the methods of moulding it into a definite and beauteous shape, how are we to discover them, and how apply them? *Hitherto* the knowledge sufficient for other uses does not reach, and the skill equal to *other* cases is *here* often at fault; the eye, which can see the strongly marked defects and prominent virtues of an age more advanced, is not therefore acute enough to discern those which are still folded up in the softness of the infant's bosom, and the hand, which might preserve and train the sturdy branches of the older plant, would often bruise and break the tender shoots of one just rising into life. Yet as it is for the sake of the child at this *opening* of his mortal course that we are here this evening, confining our thoughts to this, we ask *what* are these little ones and what are we to do with them? But *who* is there to answer our question, who will tell us what to think of a child so very young and how to treat it?

It is a creature of our species, we all agree, in form like one of us, with limbs and features smaller but upon our model, feebler but to grow in strength. It is, we doubt not, a *human* being, complete though in miniature, with its faculties of body not developed yet existing, and a mind and heart it has, possessing as in embryo, qualities and powers akin to those of the full-grown man. But here, as we inspect it, we begin to differ, and, while we are aware that if

it lives, it will be hereafter in every respect like one of us, what is it now we ask? "A mere animal," is the reply of some. "Feed it and clothe it, for it has a body; but its mind and its heart!—think not of them, for they are not yet awake, and it is absurd to reason with the idiot or appeal to the feelings of one, who, like the brute has no sense but of hunger or thirst." So these argue, and patting it on the head they turn away. If it cries, a blow or a sugar plum is the quieting remedy. If it asks a question, "silence! children should be seen and not heard" is the kind reply, and the little one as unfit for the company of the intellectual, is turned over to the congenial stupidity of the domestic, or left to play as on a footing with the kitten or the dog.

"*Beautiful creature!*" says another. *Sweet innocent!* too pretty to be scolded." These devour it with kisses. If we exclaim and entreat them to beware of making it vain, or conceited, "no fear of that, we are told, it does *not know* what we mean, and it is *too young* to think of such things." Thus 'tis made a *plaything*, the mere toy of the adult infant, treated like any other pet for its and our amusement. The father dandling it on his knee, will entertain it with the most idle nonsense, and the mother, dressing it up as finely as one of its own dolls, will let it strut about and admire itself in its brilliant plumage, never fearing lest as it grows older it may be like its kindred bird, an apt emblem and exhibition of empty vanity. Whatever it wants, whether good for it or not, they give, and the sooner if its claim be only enforced by a fit of peevish crying, or the irresistible appeal of pertinacious teasing. Its appetites are indulged and its passions yielded to, only because "*'tis a pity to cross it.*" "*Poor little thing! it knows no better,*" it means no harm, and when it is older it will leave off these habits of course; it will see that they are wrong, and then we may reason with it," but now if it is vexed we tell it to wreak its vengeance on the object of its displeasure, though that be a stock or a stone, a few dream that this is to cherish the viperous spirit of him who slew his brother. If it does well, the promised reward is some morsel *tempting to the taste*, and thus the seeds of *greediness* are sown to be perfected in the future epicure, or the palate acquires a relish which afterwards seeks indulgence in the orgies of intemperance. Thus, as though it *could not* be corrupted, it is exposed to trials which often subdue *the man*, and early led into habits, which if not afterwards broken off, must hurry it to ruin.

But, as to anything *useful*, where are the pains taken to teach it? If not left to run wild at home, why is it put to school but expressly and only that it may be "*kept out of the way of harm.*" The scraps that it learns are chiefly by rote, forced down without the least attempt at explanation or at engaging the interest or opening the mind of the hapless scholar; no pity is shewn to the restlessness of infancy, the laughing eye is wet with tears, the roving thoughts are recalled by harsh reproof, and the sobriety of age is looked for in words which come without reflection, warm from the heart of the child, guileless, ardent, and inexperienced.

Alas! 'tis *we* who are inconsiderate, *we* who as respects these little ones forget to think, and take no pains to study their characters, or

to suit our teaching to their wants and their capacities. Varying between the extremes of cruel restraint and weak indulgence, we are, most of us, unkind to them, alike in our moments of fondness and of displeasure; curbing them where they should be left in freedom, and relaxing the reins when they should be drawn in the tighter, looking for qualities in them beyond their years, and letting those run to waste which we ought to cultivate. Inconsistent we are to a distressing degree. Aware that *early* habits are strongest, and yet permitting them early to give way to practices in which we should weep to see them confirmed, and to passions which unless rooted out will destroy their peace; believing them to be prone to sin, and yet pampering the evil which is in them, as though they were in no danger of giving way to it. Observing that their bodies grow without ceasing from the time of their birth, and yet supposing that for years the mind, though not wanting in any of its faculties, is at a dead stand, wrapt in profound sleep and not to be quickened into activity by any incentive that we can apply.

Piteous indeed, are the appeals of these helpless and injured sufferers. As you love them, consider, and spare them if you can, the fearful ordeal of early discipline, from which we find that they shrink with such aversion. We may be wrong in the mode in which they have hitherto been commonly treated. *Women* it was once thought had *no souls* and some there are who think so still. "Neither have children any mind," say most persons, "or else minds benumbed, torpid and weak." "There you are decidedly mistaken," reply the friends of Infant Schools, and they give us proof sufficient that they are right. If you question this, let the child be analyzed in their alembic, an agent powerful yet delicate, penetrating without wounding, and quickening without exhausting. The result how amazing! convincing to our doubts, and pleasing to every benevolent bosom.

Notice, they say to us—notice how the little learner thirsts for knowledge, with an appetite even craving and insatiable, see him prying into corners and looking into every thing. Give him a toy, and he soon pulls it to pieces to find out how it is made. Hear his questions how eager! impatient till he is told all about it; minute, as though he would leave nothing unexplored; pointed, coming directly at what he wants; persevering, as not to be put off with less than a full reply; and then how thankful if you will but condescend to listen to him! how intently fixed his eye! his ear turned upwards toward you, and his attitude one of rivetted attention. Think you that this is all *to no purpose*?

Again, we see his aptness to do as others do. In his sports we smile to observe our own more serious employments acted over in playful mimicry, and, while we tremble to think what this may lead to, we are struck by the exactness of the copy and the spirit of the living picture. At home the manners of the parent, his tones and gestures and various peculiarities, revive in his offspring, his mental habits are adopted and his modes of thinking. At school impressions of the same kind are mutually received and given, and the playmates are respectively models for each other. Example at this

early age is known to be of singular force, and can we, do you suppose, *make no use* of it? Must these inquiring and imitative creatures be left *without guidance*, or, if we could teach them, do you fear that they would soon *lose* what they learn? Not so speaks experience, for that 'early impressions are strongest' has passed into a proverb, and their memories at the age we are considering are exceedingly retentive. Mention a fact to them once, and they will not soon forget it; make a promise and they will be sure to remind you of it; say one thing to them at one time, and at another, if you vary in the least, they will be sure to set you right. We perceive with how remarkable ease they commit to memory even what they do not understand, an exercise of course of memory merely. So that curious as they are, fond of imitating, and retaining what they learn, why should we hesitate to teach them? or why, if we would teach them at all, do we put it off *so long*? for if you ask *how soon* do these faculties begin to expand, we point to the infant on its mother's lap. Its smile, distinguishing its parent's face and voice from every other, does that *mean nothing*? Soon as it can be supported by its feeble limbs, watch it closely, and do you see in its movements no symptoms of intelligence? no wish or effort to follow where others lead? Nay, its early use of speech, what is this, but of itself proof enough of mind? for though the parrot may utter articulate sounds, few and without knowing their meaning, still to speak even in the lisping accents of the infant, requires clearly mental powers in no little measure. To learn a new language is, we know, not an easy task, and if the child generally within his second year, sometimes much earlier, does master this difficulty wholly or in part, I see not why we should deny him the credit of his conquest, or refuse to receive him, diminutive though he be, as in some things our equal, and if not fit at present to be our companion, yet capable now of being made so.

Here then, if this be true, let those who have turned away from the child turn back again, and those who would pass him by let them pause; for, if he is not quite on a footing with the favourite spaniel, woe to those who treat him with even less consideration; and, if he be now eager and able to be taught, at once it is our business as it should be our pleasure to inquire anxiously *what shall we teach him*?

This curiosity so restless, this memory so strong, and this fondness for fashioning himself according to the pattern of his fellows, must be wisely given, and it is for us to see that they be wisely used. Exhaust them not in fruitless efforts to display precocious genius, neither fritter them, to nothing on the senseless lore of nursery ditties. Keep not down, but sustain and guide the unsteady flight of the half fledged nestling—give it food grateful at once to the taste and nourishing, for such may be found in plenty, and as children both seek it and can relish it, why should it be kept from them? Stint them not to a meagre diet while they are craving for and have strength to digest one more substantial. It is so, assuredly. You may starve them on nonsense, and succeed in keeping them for years in almost idiot simpleness, but it is not for this that

they have received the powers, which they certainly possess, and, if you will, you may teach them quite as easily very much that is highly useful. They have a memory for sense as well as for sound, and are (though not as ready yet) as able to follow the wise and the good as to go with the foolish. Curious are they too, and patient in listening not merely to tales of fiction monstrous or fearful, but to *real* things. There are wonders enough for them, and strange things every where around in living and in lifeless nature. Do but point to them, lay them open and explain, and the child will need no excitement of fancy. Take a flower, show its gorgeous clothing, trace out the delicacy of its parts, speak of their uses, describe the mode of its growth, and you secure a delighted hearer. The plumage of the bird, and the various provisions made for the varying wants of the animal world, the marks of a designing mind in their several forms and their peculiar habits, nay, countless facts which occur to one familiar with the glories of the visible creation, these are all of engrossing interest to the infant mind, and while they leave it without a wish for more exciting food, they are the beginning of a knowledge to be ever on the increase, and they bring into use powers of mind which would else through neglect be almost lost or greatly weakened. These things are not out of the reach of children nor too dull to engage them, and if they fail to do so the fault must lie in *our mode of teaching*, for the *elements* of *all* knowledge are simple, and freed from the terms of science they may be brought to the level of the lowest capacity, and diluted to the consistency of milk for the weakest babe. Of the natural sciences this is clear, and what the child can *see*, of this we may in general help him to form some idea. Through the eye we may open an easy access to his mind. From our not observing this avenue we have long been unable to reach him, but approach by this way, and objects even which are *not to be seen* may, when illustrated by visible ones, be very well understood. This is not a theory utopian and impracticable—not an experiment of doubtful issue, but a sober system fully tried and richly successful, tried in domestic teaching from the persuasive lips of a mother and with the happy skill of her inventive affection, and tried especially in schools such as this in behalf of which we have been led to these remarks. Not to specify particularly the several subjects here brought within the comprehension of the infant mind nor to state minutely what is the progress made, *inquire* and then judge whether we are extravagant in classing this among the happiest of the efforts of enlightened benevolence. It is a revolution indeed, entire and from the foundation.

Once grant that the child is not an idiot and our mode of treating him must be entirely changed. Can he *come at the meaning* of what he hears? Then torment him no longer with tedious lessons learned *by rote*. Crowd not his memory with words conveying to him no ray of intellectual light—but be sure that he *understands* what you say, and to this end speak in simple words and short sentences; explain, question, repeat. Begin with familiar things, and

lead on step by step to those less known, and see that you hurry not too fast for his feeble limbs to follow.

Here is the principle on which is raised the beautiful structure of this system of teaching, and rich indeed are its fruits, for at once you see the effect on the mind of the child; it is awakened through all its faculties to wholesome exertion. Not the *memory* alone is active, but with every power alive, each is aided by its fellows, each is called into use, and each unfolds in proportionate strength and with due rapidity. The memory lays in store, the judgment compares and decides, inferences are drawn and errors detected, and the little one learns to *reason*. What a change too comes over his spirit! The sighs and tears with which he used to toil along through he knew not what, are succeeded now by the delight of curiosity gratified, of thirst for knowledge quenched only to be excited anew, labour is changed into pleasure, and the excitement of *intellectual effort and success* is in general, motive and reward enough. Add to this, that in the company of his fellows doing likewise, he shares his joy with them, and he needs no more. *Rivalry* is not appealed to; the spur of *emulation* is dispensed with; and by this method, rejecting the aid of that pernicious incentive, every good, said to follow from it, is secured without the sacrifice of a single kind or Christian feeling. In these schools the law of love is ruling. Peace reigns, and, breathing a tranquillizing air around, the sacred influence is felt in every bosom. Jealousies are allayed and the flush of resentment dies away. The risings of self-conceit are checked; the desponding raised from their depression; those hosts of hateful passions, which are roused by the motives usually worked upon, are here smothered in their weakness; and in place of them we see good-will beaming from the eye, and the tongue we hear speaking the words and in the tone of affectionate sincerity. Early and with scarce an effort are the tempers of these tender lambs imbued with more or less of the gentle spirit of the second great commandment, and learning to love their neighbour they cease to do him harm, they reverence the moral code, detesting evil speaking, lying and stealing, and not giving way to malice nor envy; and thus at peace with each other and with themselves, their hearts honest and good are ready to receive the dew of spiritual grace and to rejoice in the light of the sun of sacred truth. It shines on them, and it is chiefly for the fruits ripened by its warmth that we value this precious plan of infant teaching. Here is the most beautiful of its peculiar traits and the happiest of its results. *The Gospel* is preached to the little child, and he welcomes it. Righteousness comes down to dwell in his lowly mind, and the things of faith are brought within the ken of his feeble sight; they are not too high, too hidden, too dull, nor too unengaging; but he can and does perceive and feel and yield to them. Though they be not within the limits of visible things, yet he may see them even as we do. The soul, he can learn that he has one, for its movements and passions are felt within: its worth, its destiny, the bliss of saving, and the anguish of losing it, can be made plain to him; for spiritual things admit of being

compared with those on earth. In the love of a parent is an image, though faint, of the tender mercy of our heavenly Father. God is seen in his works, and his spirit is like the wind. In a friend and benefactor here, is traced the faint delineation of a Saviour above. And thus of every truth revealed in the Bible, only illustrate them by things already familiar, and they become so too. So soon as objects of the one class are seen, an idea may be formed in the mind of the others also; and hence in these Schools, acting on this lesson of experience, the children with their earliest draught of intoxicating knowledge drink in also the living water. The one, if alone, would be a poison, but mingled with the other it nourishes, and that other, received thus early into the system, working its own way, diffuses spiritual health and vigour, and gives from the beginning a character not likely to wear off from the moral constitution.

Blessed are these children! Happy in being so early put in mind of their Creator! Happy if the love of Him is blended with your earliest recollections! Happy if hereafter they cannot look back upon a time when they were without a hearty sense of his goodness! Countless are the benefits and inestimable the comforts of thus *pre-occupying* the affections in favour of God, and with heavenly hopes and motives. Nor need we fear: they *may* be so preoccupied. Nay it is easier far thus to enlist them *now*, than it will be at any period of maturer life, for who does not see, that if there be in the *mind* of the infant qualities which invite and promise to reward our care, there are some also in his *heart* no less encouraging? True, he is not *pure*, for he is of the seed of Adam. Leave him to himself, and he will soon be far gone in wilful sin, and corrupted with obstinate habits. But take him now: he has done as yet nothing wrong, and his tendency downwards has not increased in speed from its progress. Arrest it at the outset, while its impulse is feeble; begin at once, and with little or nothing for you to *undo*, it is easier alike to guard against the growth of evil and to promote that of good. Mould as you will the ductile character, and impress on its softness what form you please. You have no prejudices to combat, and no suspicions to remove. Affections there are for you to appeal to, untainted by the touch of the world, not deadened by trust abused, not embittered by wrongs endured; fresh and confiding, warm and ardent. Work on then, kindle them with generous devotion, stir them up by the soul-awakening truths of our holy faith, and see if you do not find the chords of the youthful bosom vibrating to the breath of that Spirit, who blows in vain on the obdurate heart of the older offender. Yes! they *do* vibrate, the child can feel, and some of the meekest and holiest, the most confiding and affectionate of his disciples are *little ones*, such as our Saviour took up in his arms and blessed.

After his example they are embraced in these schools. "Whom shall we teach knowledge and whom shall we make to understand doctrine?" This was the question. The scriptures answer: "Babes and sucklings" they are the ones with whom you should begin; observation shews the reason of this, and experience establishes its wisdom. Sustained by authority so sacred, and acting on principles of sound philosophy, the kind devisers of this ingenious sys-

tem have had no doubt of its success. Theirs has been no fanciful enthusiasm, but the result of a careful study of the likes and dislikes, the faculties and defects of little children; and finding that the infant can both reason and feel, they have been endeavouring to reach his mind and move his heart by a method untried till lately, but whether good or not let those decide who see or hear of its effects. With a readiness seldom equalled, it has been adopted in every one of the four quarters of the globe, and is now in active operation in each of them. Imperfect no doubt it is still, and liable to abuse, but its faults when discovered are amended, and the more faithfully its leading principles are followed, the more unquestionably does their excellence shine forth.

Hence in other communities this endearing charity has won its way to the affections of the good, and their substantial bounty has been stretched out to it freely. School after school has been opened for the unbought instruction of the destitute. But here! We blush deeply at the contrast. Individuals, indeed, for their own personal advantage do sell its benefits to those who can purchase, and we wish well to their enterprize, it deserves to prosper: but for those who can render nothing in return, what has been done?

Of the many hundreds so situated only about sixty are now taught by the exertions of this Society. The valuable instructress and her assistants are but ill remunerated, and for much even of their little we depend on the precarious supply at each anniversary.

Look into the reasons for the formation of this Society, and inquire what it has done, visit the school and judge. The smiling countenances of our pupils, their cleanliness and order, these speak volumes. See the eye lightning up with intelligence, hear the sweet and cheerful voice hymning the Redeemer's love with nature's melody, and with a pathos as though the heart were watered already with the spiritual dew of heaven. They are in harmony with each other, respectful to their teachers, reverencing God, and not one of them has for months been known to swerve in the least from truth. Trace their little footsteps returning to their homes, and when you hear around in other dwellings the profaneness, wrath and clamour, too common among the poor, then ask whence comes the contrast which you witness in the homes of these?

In short compare them fairly with others of their age, and we ask no more; we trust to the result, and if it should appear that we are right, then to fathers and mothers we say respectfully, look well to your own offspring, and since the little child is such as we have described him, see that you despise him not; take him by the hand, and either lead him to some such school as this, or be sure that you do not leave him to himself at home.

For the children of those who cannot or will not care for their own, what can we do but commend them to your kindness? If you would give them shelter, aid this Society in gathering them into its fold; aid it in each or any way that your judgment may suggest, and the fervent effectual blessing of many an infant's heart will rest upon you.

A SERMON on Philippians, ii, 2.

"Fulfil ye my joy."

The good Saint Paul was a distinguished model of apostolic perfection. No man ever laboured more earnestly, more judiciously, or more effectually in any cause, than this champion of Christianity did in the cause of his divine master. The sacred epistles, which bear his name, prove him to have been a faithful and an affectionate minister, whose chief joy consisted in experiencing, and causing others to experience the benefits of that religion, to the defence and propagation of which, he had been miraculously appointed. A particular affection for the Church at Philippi existed in the bosom of the Apostle; and his concern for their religious prosperity was always awake. They alone of all his converts contributed to the relief of his temporal necessities, when he departed from Macedonia. They had continued their care for him when he was in a distant land. And they had afforded him the indescribable satisfaction of beholding his ministerial functions among them crowned with success. "In the midst of a crooked and perverse generation, they shined as lights in the world." These things strongly attached him to their interests, and filled his bosom with holy exultance. Recollecting their past steadfastness in the faith, and anticipating their future fellowship in the gospel, he entreats them in the earnest words of the text, "fulfil ye my joy." Permit me, beloved, to bespeak your attention, while I endeavour to show you some of the ways, in which the fulfilment of the joy of a Christian minister must depend upon the people, who are committed to his care. The subject, with the blessing of heaven, may be useful both to preacher and hearers; especially if it be handled with that fulness of illustration, and plainness of expression, which its appropriate nature requires.

In the first place, nothing can more tend to promote the joy of a minister of Christ, than to behold the people of his charge heartily engaged in the cause, which they profess to maintain. It is not a cold, formal profession of religion, it is not a merely convenient observance of its duties, that constitutes a man a real disciple of Jesus. This lukewarmness in the cause was the unhappy characteristic of the Church at Laodicea. To show his displeasure at this indifference, Christ declared by revelation to John, that, because they were neither cold, nor hot, he would utterly discard them. It is a conviction of the divine origin of Christianity, and a due estimation of its transcendent excellence—a devout wish and resolute aim to honour its adorable author and promote its prosperity in the world—a zeal and love for it as the only system, by which man can be reconciled to his God, and made happy here and hereafter—it is this that manifests a disposition in his churches, that is satisfactory to the Redeemer, and joyous to be witnessed by the stewards of his mysteries. The thing, most dear to every faithful minister of Christ, is the success of the gospel. If, therefore, the people feel no concern for the cause; if they discover to the world,

that their profession of religion is altogether a matter of education, habit, or convenience, a consequent desire and earnest care to partake of the salvation it reveals, and to have the whole spirit, soul and body purified by its principles, and invested with its promises; if they employ a clergyman, and maintain the services of the sanctuary, merely because it is decent and customary to have them; if with Pilate's coldness they ask, "what is truth" or with Gallio's indifference, care for none of these things; how shall the joy of the minister be in any degree fulfilled? He returns from his duties to exclaim with the prophet, "ah Lord God, they say of me doth he not speak parables!"—But when a pastor beholds his flock, sincerely attached to Christianity, saying of Jesus "truly this was the Son of God," anxious to extend the reputation and influence of his gospel—steadfastly maintaining his authority in opposition to the sophistry of the infidel, and the ridicule of the profane, and pursuing its high behests with a preference, which, not the cares of this world, nor the deceitfulness of riches, nor the lusts of other things can subvert—he feels a joy that the soil of that part of the vineyard, in which he is called to labour is fertile and good—he performs his work with pleasure to himself, and, in all probability, with glory to his Lord.

Again, the joy of a minister of Christ very much depends upon the manifest success of his ministrations. When the mind has exerted itself to obtain any object, or to accomplish any design, it is painful to have its endeavours prove abortive. The clergyman, more than any other character, must be exceedingly grieved, when his labours are fruitless, and in vain. The spiritual, like the temporal husbandman sows his seed, watches its growth, and anticipates the harvest, with continued anxiety. He observes the various indications of success with all the solicitude, which the merchant feels, when looking for the wind, that will waft to him the property, which he knows is exposed to the dangers of the seas. A sacred reverence for the sabbath, and a general attendance in the sanctuary, are pleasing evidences, that his ministrations are useful. As on the contrary, sadness and discouragement oppress his spirit, when, in the affecting language of Scripture, "the ways of Zion do mourn because none come to her solemn feasts." To behold those of his people, who are parents early and uniformly dedicating their offspring to the Most High, and presenting them for admittance into the "congregation of Christ's Church" by baptism, is another source of joy to the shepherd, who has at heart the welfare of his flock. While on the contrary grief and anxiety cannot but find place in his bosom, if the little ones, which Jesus commanded to be brought unto him, are kept away, and the kids are not fed by the Shepherd's tents.

To see the table of the Lord crowded with guests, who desire reverently and with love to partake of his supper, and to observe the number of them daily increasing; these are sources of hope to the gospel steward that his labour has not been in vain in the Lord. While on the other hand, fear and regret, and great solicitude, are felt by him, when, after he has given the loving invitation of Christ to

all who are religiously and devoutly disposed, to come and feast upon the bread which came down from heaven, and drink of the fountain of life freely; they turn their backs upon the holy banquet, and with one consent begin to make excuse. Have a Church as a body or any of them as individuals, been remarkable for any particular foibles or faults? It is a pleasing thing, if the offensive feature disappear, and they exhibit to the world with glowing satisfaction, a model in their principles and conduct, of Christian faith and hope, and charity. In short, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise," these things are the genuine fruits of the Gospel; "they adorn the doctrine of God our Saviour," and when seen in his disciples, tend greatly to fulfil the joy of those who minister to them in his name.

Another full source of joy to a clergyman is to have it exemplified by the people of his charge, "how good and how pleasant it is, for brethren to dwell together in unity." Love towards the brethren was constituted by Jesus the badge of Christianity. Peace and harmony were declared by the angels, who ushered the Redeemer into our world, to be the blessings, which should result from the establishment of his religion. How painful, then, must it be to behold those, who exist together, as members of the same Christian community, feeling and discovering towards each other, the coldness of indifference, the rancour of resentment, or the rooted enmity of partisans! Are not these things, my friends, directly opposite to the very essence of our holy religion? Do they not damp the ardour of our own piety? Will they not afford the infidel an opportunity exultingly to blaspheme? Are they not offensive to Him, the end of whose commandment is charity—the spirit of whose doctrine is love?

The moral world presents not as great a solecism, nor a more painful spectacle, than the existence of any hatred or malice among the disciples of the Prince of Peace. And, on the other hand, no sight below heaven, can be more lovely, I will not say in the eyes of men or of ministers of the Messiah, but of the Deity himself, than a Christian congregation walking hand in hand with one spirit, worshipping God, with one mind; endeavouring to promote each others prosperity and improvement, having not schism in the body; but whether one of the members suffer, all the members suffering with it, or one of the members be honoured all the members rejoicing with it. This was the principal object of St. Paul's desires, when he addressed to his Philippian converts the passage, from which the text was selected. "If, (says he,) there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind, doing nothing from strife or vain glory; but in lowliness of mind, each esteeming other better than himself." So great a source of delight must this be to every minister of the gospel, that he, who finds it his, must be happy in his office here independent of his future prospects.

Lastly, the man who has within his lot those springs of joy, which have been described, has one, which is fuller, which is inexhaustible. I mean the anticipation of the period, when he and the saved of his people shall be happy together, in the regions of endless bliss. The idea of being an instrument in the hands of the Most High for the preservation of souls, and the sentiment, that he may hereafter meet those in heaven, who were turned to righteousness by his ministrations, animate the ambassador of Christ, when performing the various duties of his office, and form the grand reservoir, from which the joys of the sacred profession are derived. Could he feel assured, that in that day, when all the stewards of the gospel shall be called to account, we should appear at the head of those who lived in this world under our parochial care, and presenting them to our Master, be able to say "of them whom thou gavest me I have lost none," our joy would be literally, and in the noblest sense, fulfilled.

Thus, my friends, I have shown you some of the ways, in which the fulfilment of the joy of a Christian minister depends upon the people of his charge. The foundation of his joy must undoubtedly be laid in himself. His happiness must rest upon the basis of his own belief in the religion he professes; his own adherence to the precepts he inculcates, and his faithfulness in the discharge of his official duties. But, though these are the corner stones, upon which his joy must be founded, they alone are not adequate to its fulfilment. You have seen, that much, very much, depends upon his people's being heartily engaged in the cause, which they profess to maintain; upon the success of his ministry among them, upon their living in harmony and love, and upon the hope, resulting from his and their progress in holiness, that, though death must suspend, it will not annihilate their happy intercourse, but, that it shall be perpetuated in the regions of eternal bliss.

I have been thus particular upon the subject, not doubting, that particularity would be pardoned by you, upon this occasion. An occasion, to me the most affecting of any, which has occurred since the commencement of my existence. An infinitely wise and good God has seen fit, at this early period of my life, to call me to the ministry of his Church upon earth. When reflecting upon the holiness of the office, when considering the importance of the interests, the greatness of the obligations, and the arduousness of the duties, which it involves, I have been compelled to exclaim, with the author of my text, "who is sufficient for these things." But, relying upon him, who out of the mouths of babes and sucklings can perfect praise, and having full confidence in the declaration, made by our Master, when he instituted holy orders in his Church, that he would "be with us always, even to the end of the world," I this day meet you as your minister in Christ. While sustaining this character among you, I ask your candour, and your prayers in my behalf. Do not suppose, as has too often been the case, that he, who has become a minister, is no longer a man; but remember, that, being a descendant from Adam, he must be sub-

ject to like passions and infirmities with yourselves. Reflect how various and weighty the services are, which in the course of his ministry he must be called to perform. To expose, without offending, the odiousness of vice, and enticingly to exhibit the beauty of virtue; to rouse the slumbering sinner to a sense of his danger, and to animate the righteous with the encouragement of the Most High; to check the exultance of the deludedly secure; and to support the spirits of the desponding; to mitigate the miseries of the poor, and to reprove the abuses of the rich; to moderate the transports of the fortunate, and to tranquilize the bosoms of the afflicted; to soften the pillow of the sick; and to disarm death of his terrors; to combat the ridicule and sophistry of the infidel, and to defend the religion of Christ against visible and invisible foes; to promote men's temporal felicity, and to have souls placed to his account; these are the things incumbent upon the man who is ordained to labour in the vineyard of the Lord. In addition to this, consider the variety of characters which he has to please, the numerous obstacles, with which he must encounter; and surely charity will always be ready, "to cover," if he have them, "a multitude of faults." Bear in mind the declaration of the Saviour, that he who received his ministers, received him, and surely love will be always ready to promote his felicity, for his Master's sake.

Already has the happiness of your pastor commenced, in beholding a Church, but lately divided against itself, and almost tottering to dissolution, now united in voice; and he devoutly hopes, in affection. In the language of the Apostle permit him to address you, "*Fulfil ye my joy.*" So shall we be happy in each other here. We shall contribute our part, to advance the honour of the Church militant upon earth, and, after having "faithfully served our generation," we shall fall asleep in peace; and in the morning of the resurrection shall be initiated together into the Church triumphant in heaven; and be forever united in full love and joy under the great high priest of mankind; Jesus Christ, the Son of God.

FOR THE GOSPEL MESSENGER.

HINT TO THE INTELLECTUAL CLASS.

[A Page from a Sermon.]

But from the altar to day we notice the absence of another, who we also hope is at a better feast in more sacred society. He was an eminent Physician, an elegant Scholar, a devoted and successful naturalist, and I add with uncommon satisfaction, for it was the crown of his character, and the part of it most important to himself, and at this solemn moment all-important, he was a Christian, a practical believer in the Gospel. His early life was distinguished, equally by his studious habits, and the uncommon talents bestowed on him by his Maker, by the correctness of his morals, and the extent of his attainments in knowledge, by anxiety to be useful to his fellow men; and to improve his own mind and heart. His diligence was increased rather than diminished by those untoward circum-

*Dr Mc Bride who died in 1817 of Yellow fever.
This was the 2d sermon preached at that time
1862*

stances, which so often attend men of genius, and it was crowned with signal success. His reputation as a Physician was at its zenith, in the sphere of his practice, and it was rapidly extending itself throughout these United States. His practice was founded on extensive reading both of ancient and modern writers, on deep reflection, and on an observation which let nothing escape him and a memory which lastingly retained almost every thing it had seen, or heard, or read. His patients valued his skill, his sympathy, his candour, and not less the Christian counsel and comfort which he would provide for them, both by introducing to them a minister, and by opening to them his own knowledge of the holy Scriptures. His humanity rendered him equally attentive to the poor and the rich, and it called him to exertions and exposure, which together with his keen sensibility gradually undermined his health, and broke down his constitution. His enlarged mind looked beyond the relief of a few patients, to the improvement of the science of Medicine, and his success in any new course of practice was always communicated for the benefit of the public. His acquisitions in Literature and Science in general and more particularly in Botany and the other branches of Natural History, were considerable and daily accumulating. His usefulness was in proportion to his knowledge, for he freely communicated it to others, and applied it himself to practical purposes. His society was valued by all descriptions of persons, for he had the happy talent of accommodating his manners and conversation to the different characters with whom he associated; and he had, with his extensive knowledge, a modesty which disarmed jealousy, and an inoffensive wit and a refined humour, which at once attracted esteem and respect.

His religion was founded on investigation and cultivated by feeling. His discrimination overcame some early prejudices against the Gospel, by separating what appeared to be its substance, from the habiliment put upon it by weak men; and in manhood the same discrimination led him to assign to reason and revelation their respective provinces; to be at once a pupil of nature, and a believer in our Lord Jesus Christ. His faith embraced all those doctrines, to which the idolaters of reason are most inimical; and indeed the whole system of our Church, in faith, worship and discipline, though he was educated under another system, had the deliberate and cordial assent of his understanding. It gives me pleasure to add his name to that of other intelligent and learned men both in England and this country, who have, in mature life, relinquished their early creed and expressed their preference for the principles and institutions of this Church of our fathers. His profession of the Gospel was practical, for it led him to comply with its ordinances, and not merely with its moral precepts. His death was consistent with his religious character. In the sure prospect of it, he said I am not afraid to die, for I am a Christian. And his family, for whose sake the heart of the greatest saint sometimes lingers on the earth, he committed to the hopes of the Gospel.

My brethren, this sketch could not have been laid before you with propriety if its subject had not been a Christian. His talents and acquirements are mentioned to remind you that they were devoted to the welfare of society—that they did not dazzle him so as to make him forget God, and that they were united with the principles and practice of a believer in that Gospel which is equally open to the wise and the simple. Indeed of what value would his powers of mind and attainments be to him at this time, if he were not a Christian.

It is deeply to be regretted that among our communicants there are comparatively so few of that sex, who are most exposed to the dangers and the temptations of life. Surely they whose lives are most frequently cut short by sudden death, and who most need the support of God's spirit ought to be the most anxious to come to the table of the Lord. But it is pleasant to reflect that there are some, though they be few, who obey the dying injunction of their Master, and value the holy nourishment and refreshment of his grace, "fear not little flock, it is your Father's good pleasure to give you the kingdom."

It is pleasant to think, that if there are few, there are some such as our departed friend; men of intelligence and erudition and moral worth, who adorn the doctrine of God their Saviour and are a blessing to the Church. May their number and their graces be increased more and more. Amen!

FOR THE GOSPEL MESSENGER.

THOUGHTS ON "FOUR DAY MEETINGS."

The object of "Four Day's Meetings" is, to promote revivals of religion. A revival of religion, according to one who has written largely on the subject, "denotes, in a general sense, the improved religious state of a congregation, or of some other community; and is moreover applicable, in a strict sense, to the condition of Christians, who, at such a season, are in a greater or less degree revived." Now, all must confess, that to produce such a state of things as this, is highly desirable. To attain it is the great design of preaching, and should be a prominent object of the Christian's prayers both in public and in private.

But it is said, that all who oppose "Four Day Meetings," or refuse to encourage them, are enemies to the great end which they have in view; nay, that they at once forfeit their title to the Christian name, and become mere formalists, or decent moralists. "A distinguished member of the Legislature, and a gentleman who is well known and highly respected as a politician and a lawyer," has lately expressed himself to the Editor of the Charleston Mercury in these words: "If any one denomination, while others adopt, shall set its face against these meetings, it will cease to exist as a Christian Church, or will exist like a Free-Mason's Lodge—a very good place for decent morality, but no abode for the Gospel of Christ." This language, notwithstanding the high source from whence it emanates,

is so intemperate, and savours so much of the conceit of a neophyte, that I should not notice it did I not believe, that the sentiment which it conveys is by no means uncommon among the advocates of the meetings in question. They think, no doubt honestly, that they are using the very best means, because apparently the most successful, for promoting the work of the gospel amongst men; and therefore, very naturally cherish the impression, that those who oppose them are opposing the excellent object which they have in view. This, it is well known, is a common deception under which those labour, whose feelings have been strongly excited in behalf of any favourite scheme which they have taken up.

But let it be remembered, that a few years ago, the Methodists were the only advocates, at least among us, of Protracted Meetings. The only material difference between their meetings and those which we are now considering, appears to me to consist in this—the former are held in the open air, and in tents, and are called “Camp Meetings,” while the latter are held in Churches, and in private houses, and are denominated “Four Day Meetings.” The object of both is the same; the means employed the same; and the effects produced, the same. But it is only lately that the advocates of these “Four Day Meetings” have commenced their operations.* Why were they formerly opposed to the proceedings of the Methodists? Why did they look on and see that zealous denomination of Christians bringing thousands by means of their protracted meetings into the fold of Christ, without uniting with and aiding them? Was it because they disapproved of the most excellent object which the Methodists had in view? I answer for them without hesitation, no. They also ardently desired the prevalence of true religion; but they were in doubt as to the propriety, and fitness, and wholesomeness of *the means* by which the Methodists hoped to advance their cause.

The test therefore, which has been established by the correspondent of the *Mercury* will not hold good, some who disapprove of Four Day Meetings, may still be conscientious Christians; and it is possible, that a whole Church may put its veto upon them, and yet continue to be “an abode for the Gospel of Christ.”

A CHURCHMAN.

FOR THE GOSPEL MESSENGER.

ON PRAYER.

The following fine passage occurs in the Review of the “*Natural History of Enthusiasm*,” in the *British Critic and Quarterly Theological Review*, for October, 1830.

“Prayer supposes, not a condescension of the Divine nature to meet the human, but an ascending of the mind to God—an approach

* A pious and judicious Minister of the Methodist denomination, lately said to a friend of mine—“I am a little surprised at you Presbyterians. We tried the machine of Camp Meetings for a number of years, and have but recently dismounted from it, scarcely escaping with whole bones; when, lo, you are disposed to mount again, and once more venture on the perilous experiment!”—*Dr. Miller.*

with confidence of the accepted penitent, through the atonement and intercession of the one Mediator, to the otherwise unapproachable presence of the Divine Majesty. We doubt whether it is possible for *any* mind, however excursive, to go beyond what God has revealed, in its conceptions of His infinite attributes; and sure we are, that when we bow our knees in prayer before Him, it is not possible for any human being, however exalted in imagination, or matured in faith, to form an adequate idea of the ineffable glories of that 'High and Holy One, that inhabiteth eternity.' In raising our contemplations of the Great Being to the highest imaginable point, there is no danger that our minds should be filled with too awful a sense of his glorious holiness; but there is great danger in permitting ourselves to conceive of him as 'a being of kindred character and sympathies with our own.' This, assuredly, is not the view which the Scriptures give us of 'the King eternal, immortal and invisible, who dwelleth in the light which no man can approach unto,' before the symbols of whose presence the very angels veil their faces with their wings, and the holiest of mortals have trembled with the dread of instant annihilation. But if both reason and Scripture require us thus to conceive of the Only God, it may be asked, what liberty of heart will be left to the earthly worshipper in drawing near to the Father of Spirits? or how can he come familiarly to the Hearer of Prayer, bringing with him the small requests of his petty interests of this present life? We answer, that, with the overwhelming perception of the immeasurable distance between himself and the Supreme Being, the Christian may still draw near with liberty of heart, and address his requests before the Eternal throne, not only with hope, but with the fullest assurance of faith, that through the atonement of the Only Mediator, he is reconciled to God, and that, through his prevailing intercession, he may ask, and shall receive every needful blessing from the Author and Giver of every good. So long as the humble Christian keeps 'looking unto Jesus,' as his Redeemer and Intercessor, as the Eternal Son of the Eternal Father, and, at the same time as 'a being of kindred sympathies with his own,' he will be preserved from the opposite extremes of an impious familiarity in his petitions to God, and of an infidel despondency, regarding only his own unworthiness, and, therefore, hopeless of pardon. Enthusiasm will find no place in his devotions."

INSTANCES OF DILIGENCE IN READING THE SCRIPTURES.

"Read and revere the *sacred* page: a page
Which not the whole *creation* could produce:
Which not the *conflagration* shall destroy."—Young.

Josephus testifies of his countrymen, that if he asked concerning the laws of Moses, they could answer as readily as to their own names. The Bereans are commended for searching the Scriptures. Timothy knew the Scriptures from a child. Aquilla and Priscilla

were so well acquainted with them, that they were able to instruct the eloquent Apollos, and "expounded unto him the way of God more perfectly."

Erasmus, speaking of Jerome, says, "who ever learned by heart the *whole Scripture*, or imbibed, or meditated upon it, as he did?" Tertullian after his conversion, was engaged night and day in reading the Scriptures, and got much of them by heart.

The emperor Theodosius wrote out the whole New Testament with his own hand, and read some part of it every day. Theodosius, the second, dedicated a great part of the night to the study of the Scriptures. George, prince of Transylvania, read over the Bible twenty-seven times. Alphonsus, king of Arragon, read the Scriptures over, together with a large commentary, fourteen times.

The venerable Bede is said to have been a great reader of the Bible and that with such affection, he often wept over it. Bonaventure wrote out the Scriptures twice, and learned most of them by heart. Zuinglius wrote out St. Paul's Epistles, and committed them to memory.

Cromwell, Earl of Essex, in his journey to and from Rome, learned all the New Testament by heart. Bishop Ridley thus attests his own practice, and the happy fruit of it: "the walls and trees of my orchard could they speak, would bear witness, that there I learned by heart almost all the epistles; of which study, although in a greater part was lost, yet the sweet savour thereof, I trust, I shall carry with me to heaven."

Dr. Gouge used to read fifteen chapters of the Scriptures every day; five in the morning, five after dinner, and five before he went to bed. Mr. Jeremiah Whitaker, usually read all the epistles in the Greek Testament twice every fortnight. Joshua Barnes is said to have read a small pocket Bible through twelve times in a year. The celebrated Witsius, was able to recite almost any passage of Scripture in its proper language, together with its context and the criticisms. Father Paul read over the Greek Testament with so much exactness, that having accustomed himself to mark every word after he had fully weighed the import of it; he, by going often over it, and observing what he had passed by in a former reading, grew up to such ripeness that every word in the New Testament was marked.

Sir Henry Wotton, after his customary public devotions, used to retire to his study, and there spend some hours in reading the Bible. The excellent Sir John Hartop, in like manner, amidst his other vocations, made the book of God so much his study, that it lay before him night and day. James Bonnell Esq. made the Holy Scriptures his constant and daily study; he read them, he meditated upon them, he prayed over them. M. D. Renty, a French nobleman, used to read daily three chapters of the Bible with his head uncovered, and on his bended knees.

Lady Frances Hobart read the Psalms over twelve times every year; the New Testament thrice, and the other parts of the Old Testament once. Susannah, countess of Suffolk, for the last seven years of her life, read the whole Bible over twice annually.

The celebrated John Locke, for fourteen or fifteen years, applied himself closely to the study of the Holy Scriptures, and employed the last period of his life scarcely in any thing else. He was never weary of admiring the grand views of that sacred book, and the just relation of all its parts. He every day made discoveries in it, which gave him fresh cause of admiration. And so earnest was he for the comfort of his friends, and the diffusion of sacred knowledge amongst them, that even the day before he died, he particularly exhorted all about him to read the *Holy Scriptures*. His well known recommendation to a person who asked him, which was the shortest and surest way for a young gentleman to attain the true knowledge of the Christian religion, in full and just extent of it, he replied: "let him study the Holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It hath *God* for its author—*salvation* for its end—and *truth*, without any mixture of error for its matter!"

The Rev. William Romaine studied nothing but the Bible for the last thirty or forty years of his life. A poor prisoner, being confined in a dark dungeon, was never indulged with a light, except for a short time when his food was brought him: he used then to take his Bible and read a chapter, saying he could find his mouth in the dark, when he could not read. Henry Willis, farmer, aged 81, devoted almost every hour that could be spared from labour, during the course of so long a life, to the devout and serious perusal of the Holy Scriptures. He had read, with the most minute attention, all the books of the Old and New Testaments, eight times over; and had proceeded as far as the book of Job in his ninth reading, when his meditations were terminated by death. The Shepherd of Salisbury Plain, by Mrs. Hannah More, (which is no fiction,) in a conversation which he had with a Mr. Johnson, gives the following pleasing account of himself: "blessed be God, that I learned to read when I was a boy. I believe there has not been a day for the last thirty years that I have not peeped into my Bible. If we cannot find time to read a chapter, we may to read a verse; and a single text well meditated upon, and put in practice every day, would make a considerable stock at the end of the year, and would be a little golden treasury. If children were thus brought up, they would come to ask for their text as they do for their meals. I have led but a lonely life, and have often had but little to eat, but my Bible has been meat, drink, and company to me; and when want and trouble have come upon me, I don't know what I should have done, if I had not the promises of that book for my stay and support."

It has been the regret of several eminent men at the close of life, that they had not studied the Scriptures with greater assiduity—Salmasius, who was one of the most consummate scholars of his time, saw cause to exclaim bitterly against himself. "Oh," said he, "I have lost a world of time! Time, the most precious thing in the world! Had I but one year more, it should be spent in perusing David's *Psalms*, and Paul's *Epistles*! Oh sirs," said he, to those about him, "*mind the world less, and God more!*"

The Rev. James Hervey, at the close of life, said "I have been too fond of reading every thing valuable, but were I to renew my studies, I would take my leave of these *accomplished trifles*; I would resign the delights of modern eloquence, and devote my attention to the Scriptures of truth. I would sit with much greater assiduity at my Divine Master's feet, and desire to know nothing in comparison to Jesus Christ, and him crucified." Dr. Samuel Johnson, on his death-bed, particularly exhorted Sir Joshua Reynolds, "to read the Bible, and to keep the Sabbath day."

I shall close this article with the declaration of two highly accomplished scholars, in favour of the Bible. The first is that of the renowned John Selden, whom Grotius calls, "the glory of the English nation." Selden had taken a deliberate survey of all kinds of learning, and had read perhaps, as much as any man ever did, yet at the close of life, he solemnly declared to Archbishop Usher, that, "there was no book in the universe upon which he could rest his soul, *but the Bible*." The other is the well known declaration of that wonderful linguist, Sir William Jones, who deliberately made the following entry in the fly leaf of his Bible, "I have regularly and attentively read the *Holy Scriptures*, and am of an opinion, that this volume, independently of its divine origin, contains more sublimity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever language or age they have been composed!"

THE HOLY TRINITY.

The love of the three Persons formed the covenant of grace from everlasting, in which they were equally and undividedly concerned; and though the fulfilment of this covenant had necessarily an order and distinction, according to the several engagements of the three distinct Persons, yet the mind and will of the Godhead were but one, and the object of their power but one, even Jehovah's glory in the salvation of sinners.

The Father loved, and concurred in the redemption of his chosen, by Christ, the Son loved and bore their sins in their nature, glorifying in that nature all the attributes of the Godhead. The Spirit loved, and engaged to make effectual the whole plan, by fitting the heart to *receive*, and by carrying to the heart, the benefits of eternal salvation.

Thus God was in Christ, reconciling the world to himself; Christ fulfilled all that was given him to do; the Spirit enlivens, enlightens, and seals to the day of redemption; this is the order of the covenant; beginning with the Father, and, through the Son, and Spirit, descending from heaven to the salvation of his people; but in the order of their enjoyment of this covenant, the spirit begins with them, and they ascend by him next, to the Son, and then to the Father; this is the blessed mystery of faith, which (however plain in the Scriptures) can only be understood truly, in the course of a gracious experience. No mere notions, and especially of the

carnal mind, can possibly reach it, the tuition, or rather intuition, is altogether divine.

What a blessed thing it is to believe and to know assuredly, that the *wisdom, will, affection and power* of all the Persons in Jehovah are concerned in the salvation of every poor sinner that repenteth. What a confidence of spirit ought not this to inspire in the children of God! If the Lord be thus engaged and concerned in their welfare—how can any of them be lost. O my soul! rejoice in the love of the Father, Son, and Spirit, that one God, who hath done such great things for thee, and who will yet do more, yea more than eye hath seen, ear heard, or entered into the heart of man to conceive."

Serle's Christian Remembrancer.

HOW TO DEAL WITH ERROR.

The following letter was addressed by Cowper the poet, to his friend the Rev. John Newton. "At a time," says the Christian Observer, "when so much violence of language, of unbecoming temper, and of unhallowed fire, falsely called Christian zeal, are employed against the errors of Socinianism, and the delusions of Popery, both in and out of the pulpit, its perusal may be useful to some of these good, but inexperienced and mistaken ministers and others, who appear not to know what manner of spirit they are of; who have well nigh abandoned the scriptural method of "*winning souls*" to Christ, and require to be put into a better way of defending and promoting the cause of Divine truth."

June 17th, 1783.

"*My Dear Friend,*—Your letter reached Mr. ——— while Mr. ——— was with him; whether it wrought any change in *his* opinion of that gentleman as a preacher, I know not; but for my own part I give full credit for the soundness and rectitude of *yours*. No man was ever *scolded* out of his sins; the heart corrupted as it is, and because it is so, grows angry, if it be not treated with some management and good manners, and scolds again. A surly mastiff will bear perhaps to be stroked, though he will growl even under that operation; but if you touch him roughly, he will bite. There is no grace that the spirit of self can counterfeit with more success than a religious zeal. A man thinks he is fighting for Christ, and he is fighting for his own notions. He thinks he is skilful in searching the hearts of others, when he is only gratifying the malignity of his own; and charitably supposes his hearers destitute of all grace, that he may shine the more in his own eyes by the comparison. When he has performed this noble task, he wonders they are not converted, 'he has given it them soundly;' and if they do not tremble, and confess that God is in him of a truth, he gives them up as reprobates, incorrigible, and lost forever. But a man that loves me, if he sees me in an error, will endeavour calmly to convince me of it, and persuade me to forsake it. If he has great and good news to tell me, he will not do it angrily, and in much heat and discomposure of spirit. It is not therefore, easy to conceive on what ground

a minister can justify a conduct which only proves that he does not understand his errand. The absurdity of it would certainly strike him if he were not himself deluded. A people will always love a minister, if a minister, seem to love his people. The old maxim, 'Simile agit in simile,' is in no case more exactly verified: therefore you were beloved at Olney, and if you preached to the Chickasaws and Choctaws, would be equally beloved by them. W. C.

Gambier Observer.

FEELING AND SENTIMENT.

There are two men of my acquaintance, of nearly the same age, property and standing in society, one of whom is a man of feeling and the other a man of sentiment. Sentiment is rather a more gifted man than Feeling, writes and talks well, and on no subject does he speak so often and so well, as on the duty of doing good to each other. Feeling never wrote a paragraph in a newspaper, nor spoke where ten people could hear him: but there is not a cellar or garret in — street that he has not been into, and there are hundreds of people who pray for him every hour of their lives. Sentiment is the admiration of his acquaintances. Feeling the delight of his friends. No better illustration can be given of the difference between them than was shown in their conduct on one particular occasion. A mutual friend of theirs had died suddenly, under circumstances of peculiar affliction and leaving a large family nearly destitute. Sentiment heard of his death as he was going to an evening party, where he spoke of his departed friend and of the irreparable loss to his widow and children in such a way as to bring tears into the eyes of all who heard him; but in a short time the conversation turned upon other subjects, he became as lively and entertaining as ever. Feeling also heard of it as he was going to this same party, and turned about and went home, for he loved his friend too well to feel in the mood to join in a gay crowd while he was yet unburied. The next day Sentiment sat down and wrote a beautiful letter to the bereaved widow, while Feeling paid his funeral expenses. Feeling adopted one of his sons, and educated him, while Sentiment named one of his own after him.—*New Eng. Mag.*

THE RIGHT POINT OF OBSERVATION.

A pious man, as he passed through a large and thick wood, saw a huge oak, which to him appeared misshapen, and spoiled the scenery. "If," said he, "I was master of this forest, I would cut down that." But when he had ascended the hill, and taken a full view of the forest, this same tree appeared the most beautiful point of the whole landscape. "How erroneously," said he, "have I judged, while I saw only a part!" This plain tale illustrates the plans of God. We now see but in part. The full view—the harmony and proportion of things, are necessary to clear up our judgment. The time will come when we shall condemn, with deep humiliation, our own impertinence.—*Thoughts in Retirement*

A DEVOTIONAL ADDRESS IN BEHALF OF HIS PARISH, BY A
VENERABLE FRENCH PROTESTANT CLERGYMAN:

Found among his papers after his decease.

"Nor will God forget or abandon thee, my dear Parish! He has towards thee, as I have often said, thoughts of peace and mercy. All things shall go on well. Only cleave to Him, and let Him order every thing. O let my name be forgotten in the midst of thee, and let that of Jesus, whom I have proclaimed, be remembered. He is thy Pastor; I am but his servant. He is that good master, who, after having fitted and prepared me from my youth, sent me to thee that I might be of some use. He alone is wise, good, all-powerful, and merciful: I am but a poor, weak, miserable man. Oh! my friends, pray that you may all become his dear sheep. There is salvation in none other than Jesus Christ; and Jesus loves you, seeks after you, and is ready to receive you; go to him such as you are, with all your sins and infirmities; he alone can deliver you from them and heal you; he will sanctify and perfect you. Live unto him; that as you die one after another may you die in him; and may I meet you, and accompany you with songs of triumph into the mansions of bliss, before the throne of the Lamb! Adieu dear friends adieu! I have loved you much, and the very severity which I have deemed it necessary to use on some occasions, had for its first and principal reasons an anxious solicitude to make you happy. May God reward you for your services, your benefits, and for the deference and submission you have shown to his poor and unworthy servant; and may he forgive those who have opposed me, and given me pain and trouble; doubtless they knew what they did. Oh! my God, let thine eye watch over my dear Parishioners, let thine ear be open to hear them, and thy hand be stretched forth to protect them. Lord Jesus, thou hast entrusted to me, weak and sinful as I am, this parish; oh! suffer me to re-commit it to thine hands; give it pastors after thine own heart, and never forsake it: overrule all things for its weal; enlighten all the people, lead them, love them, bless them, and let young and old, superiors and private individuals, pastors and parishioners, meet in thy Paradise. Amen. Amen. O God, Father, Son and Holy Ghost likewise add Amen!"

The preceeding article was penned by Jean Frederic Oberlin, late pastor for above 59 years at Waldbach, Bandee de Roche in France, who entered into his rest 1st June 1826, aged 86. The foregoing extract may suffice to illustrate his fidelity as a pastor; but the following additional notes from his own pen exhibit him as a private Christian—one to whom religion was an *individual* and *personal* concern. "Thousands of times have I cried to God to give me grace to re-sign myself, as his child, to his whole will, both in regard to my life and death. I asked to be able to surrender myself, so as to have no will of my own: to wish for nothing; to say nothing; undertake nothing, but what He, who alone is good and wise, sees best. I resign all perishing things, that my God may be my all.

To thee I dedicate all I am and all I have: the powers of my soul; the members of my body; my fortune and my time."

This venerable man was not only distinguished as a faithful shepherd, but likewise as a wise philanthropist. He opened roads, promoted agriculture, horticulture, planting: encouraged manufactures of flax, cotton, silk-ribbon, iron work, and industry in general. He educated masons, joiners, glaziers, farriers, wheel-wrights, apothecaries, mid-wives. He established a Loan Fund, Sinking Fund, School-Houses, and Village Library. He was the original founder of Female Bible Associations, and Infant Schools; and in various other ways diffused through an extensive district, containing about 3,000 souls, economy, brotherly kindness, charity, and contentment; and was not only the means of changing a literal wilderness into a fruitful field, but above all, the honoured instrument of sowing the seed of Eternal Life over the whole district. He left not one house unprovided with the Holy Scriptures; nor one member who was unable to read them.

His favourite maxims were—"Do all to the Lord Jesus."—"Attempt nothing without God."

The monument erected to his memory in the Church of Waldbach bears this simple inscription:

TO JEAN FREDERIC OBERLIN,
Pastor and parent of this Parish,

During 59 years.

Born in 1740; died in 1826.

"The memory of the just shall be blessed."

Prov. x. 7.

POETRY.

FOR THE GOSPEL MESSENGER.

THE WIDOW'S PRAYER.

Father Almighty! Condescend
To be my constant guide and friend;
Incline my heart to fervent prayer,
And then in mercy bow thine ear,
To hear, and answer me.

'Thou knowest all my doubts and fears,
How oft they cause the burning tears,
Of grief, remorse, and shame to flow
In bitterness—but oh! I know,
That mercy, dwells with Thee:

This thought preserves me from despair,
And quickly dries the falling tear;
And bids me raise my hopes above
My doubts and fears—and trust the love
Of Him, who died for me.

O Father! grant me "faith and grace,
In "hope," to run my earthly race;
And when that earthly race is o'er,
And time to me shall be no more,
Then let me dwell with Thee.

RELIGIOUS INTELLIGENCE.

General Convention.—The late session of this important ecclesiastical body, adjourned on the 31st of October. Much important business was transacted, subsequent to the statement in our last number. We now give some of the most prominent articles; and when the Journal is published, such other matters as may be interesting and useful, shall be given to our readers. The validity of the resignation of Bishop Chase, and the fact of the vacancy in the Episcopate of Ohio, occupied much time, and produced the deepest interest.

The following resolution communicated in a message of the House of Bishops, to the House of Clerical and Lay Deputies of the late Convention, was concurred in by the latter house.

“Resolved, As the sense of this Convention, that the Right Rev. Philander Chase, considering himself to have resigned the jurisdiction of the Diocese of Ohio, having removed from that state to the Territory of Michigan, and renounced the Episcopal charge of the Diocese of Ohio; an exigency of the Church in that Diocese has thus been occasioned and has existed since the 5th of September, 1831, for which this Convention see no way in which provision can be duly made, but by the consecration of another Bishop for that Diocese”

With this resolution was received the following declaration.

“The House of Bishops beg leave to inform the House of Clerical and Lay Deputies, that in adopting the foregoing resolution, they feel impelled to add their solemn protestation against its being drawn into a precedent on any future occasion.

The Bishops are deeply impressed with a consideration of the evils which may result to the Church, from capricious and unregulated resignations of Episcopal jurisdiction. They are of opinion that the acts of the Right Rev. Bishop Chase, by which he has relinquished the Episcopate of the Diocese of Ohio, and removed to a territory beyond the organized jurisdiction of this Church, are not warranted by any regulation of the Protestant Episcopal Church in the United States, nor by any general usage of the Church; yet inasmuch as they have been performed without any positive law of this Church to the contrary, as we can devise no way of reconciling the Right Rev. Bishop Chase and the Diocese of Ohio, and as the House of Bishops are earnestly desirous of restoring peace to that Diocese, they are ready to concur in the necessary and proper measures for consecrating a successor to Bishop Chase in the Episcopate of Ohio.

“The House of Bishops hope that the House of Clerical and Lay Deputies will concur with them in this protestation, and in the passage of a canon prohibiting Episcopal resignations except on great and urgent occasions, and regulating the manner in which

they shall be made, and also designating the ecclesiastical body to whose approval they shall be subjected."

The resolutions offered by the Rev. Mr. Gibbes, and adopted by the Convention, were as follows:

"*Resolved*, That the Right Rev. Philander Chase having relinquished and abandoned the Episcopal charge of the Diocese of Ohio, and removed from the said State, this House does consider the Episcopate of Ohio vacated.

"And whereas the Diocese of Ohio having by the dereliction of the said Right Rev. Philander Chase been deprived of Episcopal services since the 9th day of September 1831, the Convention thereof did on the 7th day of September 1832, by a majority of the voices of the clergy and of the laity duly assembled, nominate and elect the Rev. Charles P. M'Ilvaine, as Bishop of the said State, and the testimonials touching the said election having been duly certified to this House with the view to their taking the necessary steps toward the consecration of the said Rev. C. P. M'Ilvaine, as Bishop of Ohio, agreeably to the canons in such case made and provided; and whereas in the opinion of this House, the welfare of the Church requires that the State of Ohio, should not continue longer destitute of the services of a Bishop—therefore,

"*Resolved*, That this House will now proceed to consider and sign the testimonials on behalf of the Rev Charles P. M'Ilvaine as Bishop of Ohio aforesaid.

"*Resolved*, That it is not the intention of this House by any proceeding on this occasion, to sanction the principle that a Bishop can resign of his own will, with or without the consent of his diocese."

The following is the declaration directed by the House of Bishops to be entered on their journal, and communicated to the House of Clerical and Lay Deputies.

"The House of Bishops in concurring with the House of Clerical and Lay Deputies in reference to the consecration of the Bishop elect of the Diocese of Ohio, desire it to be understood, that they do not give their sanction to any provision of the college at Gambier, which can be construed as making a necessary connexion between the Presidency of the said institution, and the Episcopacy of the Diocese: it seeming to the House of Bishops an incongruity, that the occupant of the latter, should be dependent for his continuance in his station, on any authority not recognized in the Canons."

The evening meeting on Monday, Oct. 29, was wholly occupied with the discussion, amendment and adoption of the following Canon:—

Of Episcopal Resignations.

Whereas the resignation of the episcopal jurisdiction of a diocese is to be discountenanced, but circumstances may sometimes create an exigency which would render an adherence to this principle inexpedient; it is hereby declared that the Episcopal resignation of a diocese may take place, under the following restrictions, that is to say,

1. A bishop desiring to resign shall declare his desire to do so, with the reasons therefor, in writing, and under his hand and seal,

to his Council of Advice, which shall record the said writing, and send a copy of the same forthwith to every clergyman and every parish in the Diocese.

2. At the next Convention of the said Diocese, held not less than three months after the delivery of the said writing to the Council of Advice, the proposed resignation of its bishop shall be considered; and if two-thirds of the clergy present entitled to vote in the election of a bishop, and two-thirds of the parishes in union with the said Convention and entitled to a vote, and at that time represented, each parish having one vote by its delegate or delegates, shall consent to the proposed resignation, the subject shall be referred to the General Convention; but otherwise, the tender of resignation shall be void.

3. The writing aforesaid, and the proceedings of the Diocesan Convention consenting to the resignation, shall be laid before the House of Clerical and Lay Deputies at the next General Convention, which shall have cognizance of all matters relating to them; and if a majority of each order of that House, voting by States, shall agree to the measure, the said writing and proceedings shall be laid before the House of Bishops of that Convention; but otherwise, the said writing and proceedings shall be void.

4. The said writing and proceedings being laid before the House of Bishops, it shall have cognizance of all matters relating to them; and the bishop who proposes to resign may sit and vote as before in that House; and if a majority of the members present of that House shall agree to the proposed resignation, the presiding bishop shall declare that it is confirmed; and this declaration shall be entered on the journal of the House. But if a majority of the bishops present do not agree to the resignation, all the previous proceedings shall be void.

5. If no meeting of the General Convention is expected to be held within one year of the sitting of the Diocesan Convention aforesaid, the president of the Standing Committee of the diocese, shall transmit copies of the said writing and proceedings of the Diocesan Convention, to the Standing Committees of all the Dioceses of this Church; and if a majority of them consent to the proposed resignation, the said president shall transmit copies of the said writing and proceedings, and of the consent of the majority of the Standing Committees, to every bishop of this Church; and if a majority of the bishops, shall notify the senior bishop of their consent to the proposed resignation, he shall declare, under his hand and seal, that the said resignation is confirmed, and shall transmit the said declaration to the president of the Standing Committee of the diocese concerned. But if a majority of the bishops do not notify the senior bishop of their consent to the measure within six months, all the previous proceedings shall be void.

6. A bishop whose resignation of the exercise of the Episcopal jurisdiction of a Diocese has been thus confirmed, shall perform no Episcopal act, except by the request of the bishop of some Diocese, or of the Convention, or the Standing Committee of a vacant

Diocese, or of the minister and vestry of a Church not in an organized Diocese. And if the said bishop shall perform any Episcopal act contrary to these provisions, or shall in any wise act contrary to his Christian and Episcopal character, he shall, on trial and proof of the fact, be degraded from the ministry by any five bishops, or a majority of them, to be appointed by the senior bishop of this Church, and to be governed by their own rules in the case; and notice of the same shall be given to all the bishops and Standing Committees, as in the case of other degraded ministers.

7. No bishop whose resignation of the Episcopal jurisdiction of a diocese has been confirmed as aforesaid shall have a seat in the House of Bishops.

8. A bishop who ceases in any way to have the Episcopal charge of a diocese, is still subject, in all matters, to the authority of the General Convention.

The Diocese of Michigan, was received into Union with the General Convention.

The next General Convention is to be held in Philadelphia, on the third Wednesday in August, 1835.

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Swords' Almanac.—We are gratified to learn, that the forth coming number of this valuable manual, for both Clergy and laity, will contain, besides the usual statistics of the Church, the new Canons, passed by the General Convention, last October. We have no doubt, this will be an acceptable addition to every Episcopalian who takes an interest in the affairs of his Church.

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The late Consecrations.—The venerable patriarch of the American Church, Bishop White, presided at the late consecrations. The service was highly interesting and solemn. It is worthy of record that the day, (Oct. 31,) was the anniversary of that on which Bishops White and Provoost sailed for England to obtain the Episcopate. This was 46 years ago, and in that period the senior of our Church has presided at the consecration of twenty-five Bishops. Though we see him "with his staff in his hand for very age," yet as it regards his intellectual powers, he seems "to run and not be weary, to walk and not faint."—*Auburn Cos. Mes.*

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Society for the Advancement of Christianity in South-Carolina.—We publish with great pleasure, the following letter on account of the pious and charitable spirit which it breathes. The names and place are suppressed in compliance with the wish of the writer.

"I have the pleasure to enclose to you twenty-five dollars (\$25) for the benefit of 'the Society for the Advancement of Christianity in South Carolina.' It is indeed a very small sum; so, with sorrow, we feel it to be. O that it was as great as is the love and interest we feel for the holy cause in which you are engaged!

Three ladies, the last March, agreed to form themselves into a society, or the germ of one, under the title of 'The Female Episco-

pal Society of St. Bartholomews,' auxiliary to the Society for the Advancement of Christianity in South-Carolina.

We had hoped, that when united at our summer residence, we should have increased in number and means, and to have seen abundant fruit from our efforts are now; but providence ordered it otherwise. We were separated, and as yet our society is only a bud. After paying expenses this mite, is the proceeds of our industry.

That our Master will accept our work as he did Mary's, because, 'she did what she could.' That our example will stir up others to similar, but more successful endeavours. And that our bud will yet be a flourishing branch, blossoming like the rose, are the hopes that cheer us, under our present discouragements.

Oblige us by giving in no name with our remittance. We would not lose the reward we seek above, by receiving aught of it here. With the warmest wishes for the prosperity of your society, I have the honour to be yours, &c.

General Theological Seminary.—The matriculation of the recently admitted students of the General Theological Seminary, took place on Sunday, Oct. 28th, the festival of St Simon and St Jude, in St. Peter's Chapel, after divine service. Morning Prayer was read by the Rt. Rev. Bishop Onderdonk, of New-York: the Lessons by the Rev. Professor Wilson; the Ante-Communion Service by the Rt. Rev. Bishop Bowen, of South Carolina; who also preached the sermon from 1 Thessalonians iv. 3, which closed with an address to the students appropriate to the occasion. The gentlemen who had previously sustained the requisite examination, and had been admitted as members of the Seminary, then subscribed the solemn promise of obedience to the laws of the institution. The exercises were concluded by a short address from the Rt. Rev. Bishop White, forcibly urging upon the students, the importance of a strict and conscientious observance of the promise which they had made. The presence of this venerable prelate and the fatherly counsel which he imparted, added much to the interest and solemnity of the occasion.

The number of individuals now prosecuting their studies at the Seminary is 45. —*Churchman.*

Postures at the Communion.—The House of Bishops having been requested by the House of Clerical and Lay Deputies, in the Convention of 1829, to express their opinion, as to the most proper postures to be observed at the Communion, transmitted the following directions, for the general observance of the Church:

"The House of Clerical and Lay Deputies having, at the last Convention, requested the House of Bishops to express their opinion, as to the proper postures to be used in the Communion Office, with a view of effecting uniformity in that respect, during its celebration, and the request having been then ordered to lie on the table for future consideration, the House of Bishops now communicate

to the House of Clerical and Lay Deputies, the opinion thus requested of them as follows :

First, with regard to the officiating *Priest*, they are of opinion, that as the Holy Communion is of a spiritually sacrificial character, the standing posture should be observed by him, wherever that of kneeling is not expressly prescribed, to wit, in all parts, including the Ante-communion and Post-communion, except the Confession, and the prayer immediately preceeding the prayer of Consecration.

Secondly, with regard to the *people*, the Bishops are of opinion that they should observe the kneeling posture, during all the prayers and other acts of devotion, except the '*Gloria in excelsis*,' when standing is required by the rubric, and except, also, during the allowed portion of the Hymns in Metre, when the analogy of our services requires the same posture. The same analogy, as well as fitness of posture for the succeeding private devotions, which are required alike by propriety and godly custom, suggests *kneeling* as the posture in which to receive the final blessing.

Analogy, also, and the expression at the close of the shorter exhortation immediately preceding the Confession, as well as the rubric before the Confession, which suppose the posture of kneeling to be *then* assumed, indicate that that exhortation, and the longer one immediately preceding, should be heard by the people *standing*.

The postures, therefore, proper to be observed by the people during the Communion Office, the Bishops believe to be as follows:—

Kneeling during the whole of the Ante-communion, except the Epistle, which is to be heard in the usual posture for hearing the Scriptures, and the Gospel, which is ordered to be heard *standing*.

The sentences of the Offertory to be heard *sitting*, as the most favourable posture for handing alms, &c. to the person collecting.

Kneeling to be observed during the prayer for the Church militant.

Standing, during the exhortations.

Kneeling to be then resumed, and continued until after the prayer of Consecration.

Standing at the singing of the Hymn.

Kneeling when receiving the Elements, and during the Post-communion, or that part of the service which succeeds the delivering and receiving of the Elements, except the '*Gloria in excelsis*,' which is to be said or sung *standing*. After which the congregation should again *kneel* to receive the blessing.

The House of Bishops are gratified at the opportunity afforded them, by the above noticed request of the House of Clerical and Lay Deputies, of contributing to what they hope will be perfect uniformity, in all our Churches, in the matter now before them."

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Suttee.—The burning of Widows in British India is prohibited. The point was argued in London at three sittings of the privy council. At a fourth, held on the 11th, of last July, the King being present in person, the appeal from a body of Hindoos against the abolition was dismissed, and the abolition proclaimed by the Gov-

ernor General, was confirmed. Thus has the cruelty, and the disgrace of this favourite Hindoo practice, been, at length, removed by the interference of the British Government.

An Awful Picture.—The Sabbath is profaned by the running of the United States mail coaches, accommodation stages, and private conveyances, and transportation wagons, on all the great roads of the nation; by the opening of upwards of eight thousand post-offices, the employment of vast numbers connected with mails and post-offices, and the crowds that are drawn to the post-offices in the large towns, to receive letters and newspapers; by collections of people at most of the publishing offices of daily newspapers, and in commercial and literary reading rooms; the employment of persons to collect news, and labour in printing offices, for the gazettes of Monday; by repairing and leading vessels, and the sailing of vessels out of port; by the arrival and departure of numerous steam and canal-boats, that ply on our rivers, sounds, and lakes, and make Sunday excursions in harbors, to islands and other places of public resort; by driving horses, cattle, and other animals to market; by preparations for markets by fishermen, fruitmen, butchers, and farmers; by boatmen and others, on rivers; by fish-markets, small groceries, shops of various kinds, and public gardens; by hunting, fishing, and other recreations; by judges and lawyers travelling from one county to another on circuits; by merchants posting their accounts; by mechanics laboring in their shops; by farmers gathering harvest; by millers, furnace-men, manufacturers and others, in their various employments; by men, women and children of every age and rank in life, riding on parties of pleasure, sauntering in the fields or streets, or visiting, and making entertainments; by professors of religion, and ministers of the gospel, travelling in stage-coaches, steam-boats, and canal packets; by the letting of horses and carriages, by inkeepers and others; by the sale of ardent spirits, the thronging of taverns and porter-houses; and by all classes of society, whenever convenience, interest or pleasure, tempts them to a violation of the rest of the Sabbath.

There are professing Christians, not a few, who own stages, and stock in the steam-boats, and canal-boats, and manufacturies, which they allow to violate that holy day; who contract to carry the United States mail on the Sabbath; who travel unnecessarily during sacred time; who allow their property to be transported on the Sabbath, when, by a small sacrifice, it could well be avoided; and who secularize the day wholly inconsistent with its sacredness, and the purpose of its divine appointment. To all such professors God in his holy word says, "what evil thing is this that ye do, and profane the Sabbath day? Will ye bring more wrath upon Israel, by profaning the Sabbath? Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know, therefore, and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of Hosts.—*Rep. of Gen. Sub. Un.*

P. E. Society for the Advancement of Christianity in South-Carolina.

The Treasurer reports the following donation:—

From the "Female Episcopal Society of St. Bartholomew's," auxiliary to the Society for the advancement of Christianity in South-Carolina, \$25.

EPISCOPAL ACTS.
CONSECRATION OF BISHOPS

The following Priests, were consecrated to the Episcopal office, on Wednesday, October 31st, 1832, in St. Paul's Chapel, New-York, by the Right Rev. Dr. White, the presiding Bishop, viz:—

The Rev. John H. Hopkins, D. D. Bishop of Vermont. The Rt. Rev. Bishop Griswold, of the Eastern Diocese; and the Rt. Rev. Bishop Bowen, of South-Carolina, being present and assisting.

The Rev. Benjamin B. Smith, D. D. Bishop of Kentucky. The Right Rev. Bishop Brownell, of Connecticut; and the Rt. Rev. Bishop H. U. Onderdonk, of Pennsylvania, being present and assisting.

The Rev. Charles P. M'Ilvaine, D. D. Bishop of Ohio. The Rt. Rev. Bishop Griswold, of the Eastern Diocese, and the Rt. Rev. Bishop Meade, of Virginia, being present and assisting.

The Rev. George W. Doane, A. M. Bishop of New-Jersey. The Right Rev. Bishop B. T. Onderdonk, of New York; and the Rt. Rev. Bishop Ives, of North-Carolina, being present and assisting.

ORDINATIONS.

By the Right Rev. Dr. H. U. Onderdonk, Assistant Bishop of the P. E. Church in Pennsylvania.—On Sunday, October 21st, 1832, in St. Paul's Church, New-York the Rev. George E. Hare, Deacon, was admitted to the Holy Order of Priests.

By the Right Rev. Dr. B. T. Onderdonk, Bishop of the P. E. Church in N. York.—On Friday, August 24th, 1832, in St. Paul's Church, Maysville, the Rev. George S. Porter, Deacon, was admitted to the Holy Order of Priests: and on Sunday 26th, in the Parish of Trinity Church, Fredonia, Mr. Reuben H. Freeman, was admitted to the Holy Order of Deacons: and on Sunday, Sept. 16th, 1832, in St. George's Church, Newburgh, Mr. Albert Smedes, Jun. was admitted to the Holy Order of Deacons; and on Friday, Nov. 16th, 1832, in Ascension Church, New York, Mr. James T. Johnston—and Messrs. Jesse Pound, and Robert Davies, formerly in the Methodist connexion, and Mr. James Sunderland, formerly of the Baptist Church, were severally admitted to the Holy Order of Deacons.

By the Right Rev. Dr. Griswold, Bishop of the P. E. C. in the Eastern Diocese.—On Friday, October 13th, 1832, in St. John's Church, Providence, R. Island Mr. James C. Richmond, was admitted to the Holy Order of Deacons.

CONSECRATION OF CHURCHES.

By the Right Rev. Dr. Bowen Bishop of the P. E. Church in South-Carolina:—On Wednesday, Nov. 14th, 1832, Grace Church, Camden, was solemnly consecrated to the Christian worship of Almighty God.

By the Rt. Rev. Dr. Griswold, Bishop of the P. E. Church in the Eastern Diocese.—On Wednesday Nov. 14th, 1832, Grace Church, Providence, Rhode Island, was solemnly consecrated to the Christian worship of Almighty God.

CALENDAR FOR DECEMBER.

2. Advent Sunday.	25. Christmas.
9. Second Sunday in Advent.	26. St. Stephen's.
16. Third Sunday in Advent.	27. St. John the Evangelist.
21. St. Thomas.	28. Innocents.
23. Fourth Sunday in Advent.	30. First Sunday after Christmas.

ERRATA.

Page 353, line 25, for "preserve," read *prune*.

" 354, " 32, for "a," read *and*.

" 359, " 16, for "your," read *their*.

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